The Peace-Maker:

OR,

GREAT BRITTAINES BLESSING:

Fram'd

For the continuance of that mighty Happineſſe wherein this Kingdome excels many Empires.

Shewing the Idleneſſe of a Quarrelling Reputation, wherein conſiſts neither MANHOOD nor WISDOME.

Neceſſary for all Magiſtrates, Officers of Peace, *Maſters of* Families, for the confirmation of youth, and for all his Majeſties moſt true and faithfull Subiects.

To the generall auoiding of all Contention and Blond-ſhedding.

LONDON,

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Cum Privilegio.

To all Our true-louing, and Peace-imbracing SVBIECTS.

[redacted] He Glory of all Diuinity, [redacted] is Action: the Crown of all [redacted] Act, Perfection: the per- [redacted] fection of all things, Peace [redacted] and Vnion. For is the Ri- ches of our beings, the Remora of our Sufferings, the Muſicke on our Death-beds: Neuer had ſo great a Treaſure, for ſo poore a purchaſer, for man hath the offer of it. The God of peace ſent it, the Lambe

of

of peace brought it, the Spirit of peace confirmed it, and We seeke still to preserue it. With what power then may the good purpose of this worke arriue at the hearts of all faithfull Christians; and with what cheerefulnesse and readinesse ought it to bee imbraced of all Our loving Subiects, hauing so many Glorious seales of Honor, Power, and Vertue to strengthen it? All that is required of Vs from you, is a faithfull and hearty welcome, and that beeing vpon meanes best and dearest Friend, either in Life or Death. For peace that hath beene a stranger to you, is now become a sister, a Deere and Naturall sister, and to your Holiest loues We recommend Her.

THE PEACE-MAKER.

The Booke it selfe in glory of its name,
Is proud to tell from whence the subiect came.

Beloued, I greet you, I greet you in the blessing of a God, the salutation of an Apostle, and the Motto of a King. My Subiect hath her being in blessing, her Theory in holy Writ, and her practique in *England, Insula pacis*; The Land of Peace, vnder the King of Peace.

Like *Noahs* Doue, she was sent out to seeke a resting place, to see if the whole world were not yet couered with the perpetuall deluge of *Blood* and *Enmity*, and only heere she found the *Oliue leafe*. Hitherto hath she bin Pilot to the *Arke*, and here it first touched shoare: here now it hath remained full sixteen yeers, I am proud to report it.

Reioyce O *England* with thine espoused *Scotland*, & let thy hand-maid *Ireland* ioy with thee. Let all thy seruant *Ilands* bee glad; yea, let in strangers to behold and taste thy blessings.

The

The [illegible] thee,
the troubled *Dutch* flies to thy confines; the *Italian* leaues his hotter clymate; These and many more, all seeke shelter vnder the sweet shadow of thine *Oliue Branches*.

O *London*, blessed Mr of this happy *Britaine*, build new thy gates, there's *peace* entring at them. The God of *peace* hath sent this *peace* of God, O euer loue her, that she may neuer leaue thee, salute her, and inuite her. Let *Whitehall* (fit emblem for her puritie) be her chiefe Pallace, and let it say, *Ades alma salus*.

Peace and *Contention* lye here on earth, as trading Factors for life and death.

Who desires not to liue, traffique with life? who (weary of life) but would die to liue?

Peace is the passage from life to life, come then to the factory of *peace*, thou that desirest to haue life: behold the substitute of *peace* on earth, displaying the flag of *peace*, *Beati pacifici*.

Let *Contention* enioy (without ioy) large Empires, heere we enioy (with all ioy) our happy *Sanctuarie*. It was borne with him, he brought it with him, after Five and Thirty yeares decease, and heere hath multiplied it to Fifty yeares: O blessed *Iubile*, let it be celebrated with all ioy

And are not we labor'd with the workman?
England & Scotland, though not malicious ene-
mies, yet certain neighbors) are reconciled: Part
loue, liue, and die together, are indeed no more
neither what they were, but a new thing betwixt
them, more firme & neer in their louing vnion,
then euer grounded in their hearty vnkindnes, and
now both lay with one tongue, *Beati Pacifici.*

Ireland, that rebellious Out-law, that so many
yeers cried blood and death (filling her Marshie
grounds with massacres, affording many preys of
slaughtered bodies to her rauenous Wolues, and
in their wombes keeping the brutish obscenes)
would know no Lord, but grew more stubborn
in her chastisement, till this white Ensigne was
displayed; then she came running with the
lowed text in her mouth, *Beati Pacifici.*

Spaine, that great & long-lasting opposite
twixt whom & *England*, the Ocean ran with blood
not many yeers before, not euer true'd her effu-
sion effusion; then Merchants on either side
fleet in blood, their *Indian* ingots brought home
in blood, (a commerce too crudd for Christian

the blessing of *peace*, has not desired & tasted this our blessing from vs? Come they not hither as to the Fountain from whence it springs? Heere sits *Salomon*, and hither come the *Tribes* for Iudgement? O happy Moderator, blessed Father, not father of thy Country alone, but father of all thy neighbor Countries about thee. *Spaine* and her withstanding Prouinces (long bruised on both sides) thou hast set at peace, turning their bloody Leaguers to leagues of friendship: doe not those children now liue to blesse thee (who had else bin buried in their parets wombs?) & say, *Beati pacifici.*

Denmarke and *Sueuia*, *Sueuia* and *Poland*, *Cleue* and *Brandenburg*: haue not these and many more come to this Oracle of *Peace*, and receiued their doomes from it? If the members of a natural body, by concord assist one another; if the politike members of a kingdome helpe one another, and by it support it selfe; why shall not the Monarchall bodies of many kingdomes, be one mutuall Christendome? if still they sing this blessed lesson taught them, *Beati pacifici.*

Let *England* then (the seat of our *Salomon*) reioyce in her happy gouernment, yea her gouernment of gouernments; and she that can set peace with others, let her (at least) inioy it her selfe: let vs loue peace, and be at peace in loue. We liue in

Beth-salem the house of *Peace*, then let vs euer sing this song of peace, *Beati pacifici.*

Detraction scarles, and tempts faire Peace to show
The plenty of her fruits, and how they grow.

Sed vbi fructus? VVhere are all these rich and opulent blessings that this tender white rob'd *Peace* hath brought with her? *Ætas parentum peior auis, &c.* Our *Grandfathers* (for the most part) were honester men then our *Fathers*, our *Fathers* better then we, and our *Children* are like enough to be worse then our selues. Does Peace keepe a Pallace where *Charity* may warme her selfe? *Detra. into Peace.*

Shame murmurer, hadst thou rather with the forgetfull *Israelites*, go backe to the Flesh-pots of *Egypt* (bought with blowes and burdens) then eate *Manna* in the way to *Canaan*. *Peace a warre.*

Doest thou thirst here? tis for want of *Sacrifice* to him that should refresh thee then.

Thy Grandfather prayed for this that thou inioyest, and though he had it not himselfe, yet prepared it as a blessing on thee. The Sun that daily shines on thee, thou letst it passe with a careless and a neglectiue eye; but were it hid from thee, the change of a Moone, thou wouldst then welcome it with all alacrity and cheerfulnesse.

bloodyeeld thee benefit? VVare, afoord thee wealth? Didst thou make that thine owne by violence, which was anothers by right? It may be, the *Hand-maid* vvas fruitfull, and the Mistris barren; But *Sarah* has now brought forth, and in her seed are the blessings come.

Hagar is despised, *Peace* hath conceiued, and smiling *Isaack*, hath left vs: *Iacob*, a new *Israel*, a Prince of God, a man that hath preuaild vvith God to plant his peace vvith vs.

The trading Merchant findes it, vvho daily plowes the Sea, and as daily reapes the harueſt of his labours. VVhat wants *England* that the world can inrich her vvith? *Tyre* sends in her Purples; *India* her Spices; *Affrick* her gold; *Muscouie* her costly skins of Beasts; All her neighbour Countries their best traffike, & all purchased by friendly commerce, not (as before) by sauage cruelty.

The feareleſſe trades & handicraftmen sing away their labors all day (hauing no note drownd vvith either noise of Drum or Canon) and sleep vvith *peace* at night.

The frolicke Countryman opens the fruitfull Earth, and croppes his plenty from her fertile bosome: nay, euen his toiling beasts are trapt vvith bels, vvho taste in their labours the harmonie of

of Iustice on offenders, nor ore-ruled by partiall
headed conclusions.

The Magistrates, who were wont to be Fathers in their Cities, leading the ranks of blood and death against their enemies, haue now no enemy, but keepe their practise amongst themselues, to patronize with (*Nonne beneficium esse videtur*) And now (more sweet and holy) are Pillars at home, that were inforced to be prodigies abroad, all being (by a heauenly *Metamorphosis*) transhaped to become the becomming branches of the great *Olive Tree* of *Peace*. And doth not *Charitie* dwell here with *Peace*? O blind detraction! Has not in former times vnwilling Necessity erected two *Hospitals*, and now most free and willing *Charity*, hath (in augmentation of her glory) raised twenty *Almshouses*; yea, so many for one, & giue her true testimony.

Nay, has she not done the great wonder, built some Churches, repair'd many, & still her hand is dealing? Is not the sum of all, [illegible] by her? Are not the *fish-eating* fiers quenched, and our Faggots conuerted to gender-ales? O, but those [illegible]

but by little & little, lest they boast & say, it was our strength, and not the Lords hand that did it.

Nor shall our *peace* (in her yong Plantation inioy so full & perfect a tranquilitie, but that there will be with vs contentious *Canaanites*, seditious *Iebusites*, craftie *Gibeonites*, drunken *Amorites*, and arrogant *Anakims*.

Enuy shall stand between, & hold two Brothers of either hand of her; *Sectarists* & *Shismatikes* shall breake the *peace* of God, wound the mother of *peace* (the Church) & bind together false Brotherhoods, to dissipate the vnitie and bonds of *peace*.

Law shall wrangle with her; *Ebrietie* and drink shall strike her, *Pride* and *Ambition* shall seeke to ouerthrow her: yea, euen her oylie & most dangerous enemy *Hypocrisie*, shal get within to strangle her; yet still shall she stand and raigne, and conquer. *Inundam hax prosternet*, she shall mount to *Heauen*, and throw her enemies as low as *Hell*, where *peace* shall neuer come.

Enuy shall gnaw her own entrails; *Schisme* shall perish, *Law* shal be silent, *Drunkennes* shall burst it self, *Pride* shal be humbled in her own habitation, and hollow-hearted *Hypocrisie* shal find no *peace*.

Flamin. Consul. *Vbi Deorũ numen prætenditur sceleribus, ibi omnis timor.* Where the Maiesty of God is made a dolor for mischiefe, a feare comes into that breast, that

peace shall be trembling and doubting, &c. his heart shal then faint, that told him before like hart-stealing *Absolon* in his fathers gates, Thy cause was good, when it was not so. Or like the false and soothing Prophets, that told the people it was *pax, pax*, peace, peace, when it was no peace. Ezech. 13. 10.

The wals were daub'd with vntemperd morter, and they shall fall, yet still shal *Truth* haue *Peace*, and the *Peace-maker* shal preserue the truth; They shall dwell together, and liue together. The heauenly Soldiers haue sung it; The Father hath sent it; The Sonne hath brought it; The blessed Doue shall preserue it; euer comfort vs with it; our Annointed hath receiued it, we doe inioy it, and see it plentifull in *Israel*.

Peace takes a view of such as doe molest,
And kindle most vnquiet in her brest.

PVt vp the *Bel-bearer* first, then all the flock will follow: *Pride* has lost her place, or comes behind for her greater state, tis *Drunkennes* that leads now, and marke the *Hoard* that troop after her. *Lust* followes close, *Contention* at her sleeue, [illegible] on tother side; *Enuy* keeps the sent like a Bloodhound; *Reuenge* and *Murder* come coupled together.

[illegible] ued as

Shrunke, Pathi, & Blasted, fearfull *Imprecions*, (all which, custome hath driuen so far distant frō the *Soules eye*, as the Moone from the *oculus sight*; whose body ouerbulks the *earths* large *Center*, yet seemes as little as her *Figure* taken on the tauerne signe, where these brutish orgies are *celebrated*) a-buse of *Time*, *ryot*, *prodigality*, and lineall succee-ding *pouerty*; All these are *peacts* profest *Enemies*, her domestique foes, who vnlesse this fore-battel be repulst and suppreſt in the first assault, the rest will follow; though to their owne *perdition*.

Non ignara loquor, these are no wonders with vs, there may be *Monsters* among thē, but too familiar with our *acquaintance*, examin the *Ringleader*, *Drunkennes* is no *stranger* in the world, she came in with the *earths* first generall *curse*, & he that scapt that *inundation* of *waters*, tasted the deluge of *wine*. *Shame* fell on him, & his *curse* to *posterity*; *Noah* tasted both, & *Cham* felt the other, *Lot* had his portion in her. There *Drunkennes* begat *Incest* (an *vnnaturall Issue* of a *brutish Mother*) & her succession, two wicked *Generations*, *Moab* & *Ammon*. *Drunkennesse* played the part of a *Head-man* with *Holofernes*, stooping his necke to the weake arme of a *Woman*, & he that stopt the *waters* of *Bethulia* from others, had so much of his own *wine* as made him

Alexander (inter epulas) Clitum charissimum transfodit, the friend hath sprinkled his Wine-bols with the deare bloud of his friend: Oh brutish Sacrifice! Oh Man vnman'd! Oh absent Man! where (out of thy self) dost thou remain, while this fiend possesseth thee? But why do we seek *Antiquities* for proofe of a practice so present with vs? Had *Israel* any sin that *England* hath mist? Was *Noah* drunk, one of [redacted] Arke, and one of the eight reeling there? it is eight to one, that seuen of eight do stagger here (if not the whole Vessell.) It was a shame to one then, but custome hath made it no shame for all now. Did *Lot* cõmit incest with his own daughters? Could we not wish *Drunkennes* to excuse vs now? Does not *Lust* (her hellish handmaid) challenge this weapon hers? The example was too soon found, & yet too late to remember: Oh, would that had bin the first, & that we might neuer know a second. *Nec linguã nec manum continet ebrius*, how many bosom'd counsels haue bin vomited out of the mouth of a Drunkard, thogh to the ruin & destruction of his former friend?

Oh Insania voluntaria! Oh wilfull Madnesse of Man, to depresse & quench out all thy faculties of Reason with this puddle *Drunkennesse!* Thou (that aimed to thine owne Lordly Fortitudes)

canst reach the Starres, measure the Earths large Globe, search and vnderstand the Seas profound *Abysse*; yet in this sottish Ignorance, canst not find the depth of thine owne stomack. The *Iewes* old Prouerb hath carried his ful sence quite through *Christendome*; *Homets Ben Iin.* Wine must needes acknowledge it selfe the Parent of Vineger; meaning, that a good Father may haue a different and sawcy Sonne: But we haue from him the Daughter of a worse haire, this common Strumpet *Drunkennes*, whom almost all sorts do sleepe with: not *vinum egrum*, but *ægrotum* is our Issue, a sicke and vnholsome Harlot; yet hath spred her selfe into large Off-springs, in most lineall and naturall Children, as *Lust*, *Enuie*, *Reuenge*, *Murder*, &c. all impious and turbulent Peace-breakers.

Oh *Peace!* shall we not feare thy longer abode with vs, if we imbrace thee with no better loue? How many louing friends haue broke that Diamond of Amitie (whose pieces once disseuered, can neuer be reconciled) for the embrace of a lasciuious Curtizan, whose armes are like the Iron Idoll, that crusht the cursed Sacrifices in pieces?

Enuy! Oh what does that *vulcus anima* amongst vs? That *Ætna* in a man, that continually burnes it selfe, *intus & extra*, within and without; that

(like the *Cantharides*) found feeding on the fairest and flourishing Roses; so *Enuy* is euer opposed against the most Sweet, Noble, Flourishing, and Peacefull Blossomes. Were she as rare as the Comparison, I could call her *Phœnix*, and wish, that this day shee would burne her selfe, and leaue her ashes Issuelesse.

Reuenge! Whence haue wee borrowed thee? Oh *Salmoneus* Terror, shall we play with Thunder and Lightning, and follow thy precipitated Fate? Shall wee snatch the Sword (the peculiar Sword) from the Almighty hand? Haue wee receiued wrongs on Earth? Consider then, if wee haue done no wrongs to Heauen. If wee stand guiltie there (as, *Quis non?*) Do we then reuenge? No; we stand disobedient and repugnant to our owne iust punishments: Wee haue a milder Sister giuen in her stead, *Iustice*, the Arbitrer of our Injuries; but *Vengeance* is Gods alone; which no man ought to take in hand, but as deliuered from his hand; nor so to imitate his Maiesty and Greatnesse, that does it not but by authority, and in the way and path of his Goodnesse.

Murder! Oh *Cain*-created Sinne! Cursed Catastrophe of all the rest! This is

precedent Trauellers are here at home; the end hazzarding the endleſſe end: Fearefull Spectacle! Here is capitall Sacriledge; the Temple of a holy Spirit robbed and ruined: Here is Treaſon in the higheſt degree; the Workmanſhip and Image of the Creator defaced; vnhappy Paſſiue, but more, and moſt of all, vnhappy Actiue! Thou that doeſt Murder, doeſt firſt deface him in thy ſelfe; then, in thy Brother. God is the God of Peace, of Mercy, Meekeneſſe, Long Suffering, and Louing Kindneſſe: All theſe haſt thou expulſed from thy ſelfe, and loſt thy ſhape with them; there is neither Peace, Mercy, Meekeneſſe, Sufferance, nor Loue in thee. Then in thy Brother thou deſtroyeſt them: His Bloud is *Vox clamans*, and he is enforced in Death, from the many mouthes of his Wounds, to crie out for Reuenge. But is Heauen farre off, and will not that moue vs? Looke vpon the Deed then with Naturall Pitie (or a Conſcience, which is as inſeparable as thy Soule, that ſhall not leaue thee liuing:) Behold a Brother weeping ouer his Brother; a diſtraughted Mother tearing her haire, and rending her heart, for her Childes loſſe; a Friend (with teares) embalming his deare Friends Bodie; a rauing Father, ready to rend his Soule after his Sonne

haps his onely Sonne, his Name and Posterity destroyed with him. Then Brothers, Friends, Mothers, Fathers, all their Curses to be throwne on thee. Are Heauen & Earth both dull motiues to thee? O beware the third place; let Hel affright thee, and let thy conscience describe it to thee.

I returne to that which I would wish thee neuer to passe, and then thou canst not come to the vnblessed discouery of it: and it's Pathes (before recited) that lead thee to it (*Peace*:) stay and abide with her, & thou shalt neuer know her Enemies, Gods enemies, and thine owne Enemies: Let them that seeke Peace, find Peace, enioy Peace, and haue their Soules laid vp in Eternall Peace.

Of Wise men I discourse, by Iniuries neuer shaken;
What Reputation is, I shew, a thing so long mistaken.

IN this small Particle consists the ground of all Quarrels whatsoeuer, either by suspecting false things, or by aggrauating small things. Now how farre these two are from the waies of a Wise man, and how ill becomming, Reason makes manifest: for Suspition and Aggrauation are the Off-springs of Passion, and a Wise man is free from Passion.

fect, nd despaire of merit in man, then Suspition; and marke her Nutriment, what strange food Passion hath prouided for it: It feeds vpon false things; for indeed, true things are not to bee suspected; and how iust the punishment meetes with the offence; in erring from the Truth, it hath falshood for a reward. But *in peiora ruunt omnia*, the worse Diuell is behind.

The Aggrauation of small things, when a sparke shall grow to a flaming Beacon, a Word to a Wound, the Lye to a Life; when euery man will be the Master of his owne Reuenge, presuming to giue Law to thẽselues, & in rage, to rite their owne wrongs; At which time, the Sword is extorted out of the hand of Magistracie, contrary to the sacred Ordinance of the Almighty.

Now the wise and vnderstanding man is not subiect or disposed to any of these Iniuries whatsoeuer; neither cares he how many darts of Malice or Contumely are shot against him, since hee knowes that he cannot be pierced: Euen as there are certaine hard Stones which Iron cannot enter, and the Adamant will neither bee cut, filed, nor beaten to powder, but abateth the edge of those Instruments that are applied vnto it; And as there are certaine things which cannot be con-

sumed with fier, but continue their hardnes and habitude amidst the flames; And as the Rockes that are fixt in the heart of the Sea, breake the waues, and retaine no impression of the Stormes that haue assailed them: So the heart of a wise man is solid, and hath gathered such inuincible force, that he stands as secure from iniury, as those insensible Substances I made mention of. Not that iniuries are not offered him, but that he admits them not, so highly raised aboue all the attaints of worldly wrongs, that all their violences shall be frustrate, before a wise man be offended. Euen as Arrowes, or Bullets, that are shot into the Ayre, mount higher then our sight, but they fall backe againe, without touching Heauen; And as Celestiall things are not subiect to humane hands, and they that ouer-turne Temples, do no way hurt the Godhead to whom they are consecrated; So, whatsoeuer Iniuries are attempted against a wise man, returne without effect, and are to him but as Cold or Heat, Raine or Haile, the Weather of the World.

And for words of Contumelie, it is held so small and so slight an iniurie, as no wise man complaines or reuengeth himselfe for it: there-

penalty thereunto, not imagining that they wold euer be burthensome. *Quis enim phrenetico Medicus irascitur?* For what Physician is angry with a Lunatike person? Who wil interpret a sick mans reproches to the worst, that is vext of a Feuer? Why, the same affectiō hath a Wise man toward all men, as the Physician hath toward his sicke Patients; not offended to heare their outrages, he looks vpon them, as vpō intemperate sick men; therefore is not angry with them, if during their sicknes they haue bin so bold, as to speak iniuriously against him. And as he sets light by all their words of honor; so torments he himselfe so little with all their despight & insolencies. For he that is displeased for an iniury that is done him, wil likewise be glad to be honored at his hands that did it; which a Wise man is free from. For he that reuenges a Contumely, honors him that did it, in taking it so much to heart, & respecting it.

Art thou angry with thy Superior? Alas, Death is at hand, which shall make vs equals. Dost thou wish him, with whom thou art displeased, any more then Death? Although thou attempteſt nothing against him, he shall be sure of that; thou loseſt thy labour then, in offering to doe that, which will be done without thee.

We laugh (with the wisest of Philosophers) in beholding the conflict of the Bull and Beare, when they are tied one to another; which after they haue tyred one another; the Butcher attends for them both, to driue them to the Slaughter-house. The like doe we. We challenge him that is coupled with vs: Brother, or Friend, we charge him on euery side: meane while, both the conqueror and conquered, are neere vnto their ruine. Rather let vs finish that little remainder of our life in quiet and peace, that our end may be a Pleasure to no man.

Thou wishest a mans death! and there is alwaies but a little difference betwixt the day of thy desire, and the affliction of the Sufferer.

Whilest wee are therefore amongst men, let vs imbrace Humanitie; bee dreadfull and dangerous to no man; let vs contemne Iniuries and Contumelies; for but looking backe, wee may behold Death presently attend vs.

Pisistratus, that liued a Tyrant in *Athens*, being for his cruelty mocked and reproued by a drunken man, answered, That he was no more angry with him, then if a blind-fold fellow, hauing his eyes bound vp, should run vpon him.

Another said to his friend, I preach diuine

my seruant with strokes, because I am angry; intimating thus much, That a seruant ought not to fall into his power, that is not master of himself.

But now the compounding of Quarrels is growne to a Trade: And as a most worthy Father of Law and Equitie speakes, there be some Councell learned of *Duells*; that teach young Gentlemen, when they are before-hand, and when behind-hand, and thereby incense and incite them to the *Duell*, and make an Art of it: the spurre and incitement, false and erronious imagination of Honour and Credit, when most commonly those golden hopes end in a Halter.

That Folly and Vain-glory should cast so thick a mist before the eie of Gentry, to fix their aime and only end upon Reputation, and end most lamentably without it; nay, farthest from it: first, to hazard the eternall death of their Soules, and the suruiuing Bodies to die the death of a Cut-purse.

A miserable effect, and most horrid resolution, when yong men ful of towardnes & hope, such as the Poets call *Auroræ filij*, the Sonnes of the Morning, in whom the sweet expectation and comfort of their friends consists, shall be cast away and ruined for euer in so vaine a businesse.

But much more is it to be deplored, when

much Noble and Gentle bloud shall be spilt vpon such Follies, vvhich aduentured in honorable Seruice, vvere able to make the fortune of a Day, and to change the fortune of a Kingdom.

It is euident then, hovv desperate an euill this is, vvhich troubles Peace, disfurnishes Warre, brings sudden calamity vpon priuate Men, Perill vpon the State, and Contempt vpon the Lavv.

They pretend aboue all things to regard Honour, yet chiefely seeke the dishonour of God and of Iustice; and vvhich is vvorse then Madnesse in those men, that aduenturing to leaue this life in Anger, presume to presse into the next, to the Supper of the Lambe, vvhich is all Peace & Loue, vvithout Peace, Loue, or Charitie. O that Gentlemen vvould learne to esteeme themselues at a iust price, hovv dearely they are bought, hovv most precious then Redemption.

The roote of this Offence is stubborne, for it despiseth Death, which is the vtmost of all temporall punishments, and had need of the Seuerity vsed in *France*, where the Manslaiers, though Gentlemen of great Qualitie, are hanged vvith their VVounds bleeding, least a naturall Death should preuent the example of Iustice.

then a bewitching Sorcerie, that inchaunts the spirits of young men, like the Smoake of fashion, that Witch *Tobacco*, which hath quite blowne away the Smoake of Hospitalitie, and turned the Chimneyes of their Fore-fathers, into the Noses of their Children. And by all computation (if computation may bee kept for Folly) I think the Vapour of the one, and the Vainglory of the other, came into *England* much vpon a voyage, and hath kept as close together, as the Report followes the Powder.

For when, but in the laterneſſe of theſe times, hath ſo much ciuil and domeſtique Blood binſhed? Like the three *Iewiſh* Brothers, in that perplexed Hiſtorie of *Ieruſalem*, who wanting Enemies, ſtill flew vpon themſelues. So theſe malicious vnthankfull Spirits, fatned with the abundant Bleſſings of a melliſluous Peace, diſgorge themſelues vpon their Chriſtian Brothers, like thoſe that ſurfet vpon too much Honey.

And well may this Vaine-glory, or opinion of Reputation, bee called a *Satanicall* Illuſion, and Apparition of Honour, againſt Religion, Law, Morall Vertue, & againſt all the honorable Preſidents & Examples of the beſt Times, and

Fortitude and Valour? Or rather Fortitude, distinguisheth of the grounds of Quarrels, whether they be iust, and not onely so, but whether they bee worthy; and sets a higher value upon vocations then to follow them idly; which are not so to be trifled away, but offered vp and sacrificed to honourable Seruices, publike Merits, good Causes, and Noble Aduentures.

And behold here thy folly, thou attempter! a way, freely to lose thy Soule eternally, but not thy Reputation. Foole that thou art, in offering to saue that, which indeed is nothing, thou loosest all! For Reputation is but anothers Opinion, & Opinion is no substance for thee to consist of: For how canst thou consist of a thing that is without thee? Which may be any mans at an instant, as well as thine; & when thou hast it, it is but a breath. And of what certainty or permanence is it, when they must die that giue it thee?

Perhaps, because some haue said, that Fame hath a perpetuitie, thou hastest to lose thy Soule, to prouide for thy Name: How much thou deceiuest thy selfe in this, it is no more then the Eccho of a glory: For as an Eccho no

longer does Fame sound forth Mans Praises, then it is supplyed and cherished with deseruings: For when thy noise ceases in it selfe, it will quickly cease the noise of thee. How euer, at the farthest, a generall Dissolution will come, when Fame, that is next to nothing now, shall haue no being then at all.

Happy is then the wise and vnderstanding Spirit: for though hee bee iniured, he can lose nothing thereby, neither his Fame nor Reputation; for a wise man entertaines nothing, that is subiect to losse. Fortune takes nothing but what she hath giuen, she giues not Vertue, nor Wisdome, therefore cannot take that away.

The more thou thinkest vpon Reputation, the farther off thou art from all contention, vnlesse custome in Ighorance, or wilfulnesse in Nature, make thee throw an abuse vpon the Word. For what is Reputation, but Consideration? A diligent weighing, considering, and reuoluing in the mind? And that is quite opposite to rashnesse: Truth will shame thee, if thou confesse not so much.

There can be then no Reputation in rashnes, that is manifest: And what are Quarrels, but the fruits of rashnesse? There can be then no Repu-

thinke, that any man in the case of his owne defence, should attempt to destroy the Image of his Creator, in the life of his Christian Brother. And therefore diuinely haue our humane Lawes bent their hate and punishments against the abhord Act, cõmitted in cold bloud; which is as wilful an oppositiõ against mans life (cõsidering what he does) as Blasphemy against the Word of Truth; The Conscience knowing it offends of set purpose (the only sin against the holy Ghost.) And as the body of euery true Christiã is said to be the Tẽple of the holy Ghost, 1. Cor. 3. 16. what does the accursed Man-slaier, but in the bloud of his Brother, destroyes the Temple, as the Blasphemer wounds the Lord of the Tẽple.

Behold then, not without a face of Horror, the miserable condition the Sonnes of this Age runne into. All they venture for, is to bring the bloudinesse of their Action into the compasse of Honour (as if Honor consisted in destruction.) Now what impossibilitie followes that labour, euen the weakest may coniecture. For Honour is the Rumor of a beautifull and vertuous Action, which redoundeth from our Soules to the view of the World, and by reflection

the other reaches from the Field to Heaven.

The voice of thy Brothers Blood cryeth vnto me from the earth. Ge. 4. 10. And no sooner the cry comes, but the Curse followes in the very next words; *Now therefore thou art cursed from the Earth, which hath opened her mouth to receiue thy Brothers Blood from thy hand*: And immediately in the next, *A Vagabond and a Runnagate shalt thou be on the Earth.* Which shewes the horror of the guilty Conscience, which after the deed done, would faine flie from it selfe: A distraction which followes all the Children of Wrath vnto this day.

Well may *peace* then haue the excellency of her glorious name aduanced aboue all Titles and Inscriptions; And so much the rather, in that it pleaseth the Almightie Creator himselfe, to be called, The God of Peace, and the Author. 1. Cor. 14. 33. Nay, *Love* it self, delighting in the Name, 1. Iohn 4. *He that dwelleth in loue, dwelleth in God, and God in him.* And, *The very God of peace sanctifie you throughout, &c.* Christ the Sauiour of the World, the Lamb be

made in taking Time away, which is the onely fuell of Wrath. And Eph. 2. *Christ our Peace, which hath made of both, one, and hath broken the stop of the partition wall.*

Moreover, the Heauenly Souldiers, at the Birth of Christ, praysing God, said: *Glory be to God in the high Heauens, and Peace in Earth, and towards men good will.*

And as his most blessed Nativity was the fountaine of Peace, there wanted not the fruits that sprang from that sacred Fountaine in his departure, *Ioh. 14. 27. Peace I leaue with you, my peace I giue vnto you. Let not your heart be troubled, neither feare.* Let not your heart, speaking to many, because all his ought to be of one hart, which is a work of peace.

And not leauing, but in the same Chapter, *I will pray my Father, and he shall giue you another Comforter that he may abide with you for euer,* intimating thereby, the eternall Peace of soule and Conscience, by the comming of the Holy Ghost: calling him in the words immediately following, *even the Spirit of Truth, whom the world cannot receiue, because it seeth him not, neither knoweth him.* Is Truth Peace, and is the want of peace, of Christ, from whence?

And to adde more glorie to the Name of Peace, behold how he compareth

Peace enters here in Armes, and ouerbrowes

By force of her owne strength, her strongest Foes.

And first behold her conquering with her most honourable enemy Warre: that with better authoritie may slay his ten thousand then any other his thousand. This hundred, yea, one single life: Either the hanghy Challenge, the curious *Duell*, or the bloud-thirstie Warre it selfe: sometimes a mortall Arrow, shot from the heauenly Bowe of Iustice, a forced Quarter, or vpon different occasions and other proues the deare Moderator of this great Souldier, with all his Burbons of Fame and Honour, falles farre short of our high-throned

like how the Philosopher holds ordained this Battell, and giuen the Colonies no Warre: these great Commanders, *Parcam finem omnibus habebis bellum cum viris*. Haue Peace with all the World, only warre with thy sinnes. *Melior, & tutior est, certa pax, quam incerta victoria*. For more safe and noble is a certaine Peace, then a doubtful Victorie with all his honours attending.

But let vs beleeue no cowardly Philosophers: let him that in his hand holds both, and from his hand sends both, be the Iudge betwixt vs.

When was Warre sent as a Blessing, or Peace as a punishmẽt? Let his Iudges iudge our cause, *Iudg. 5. verse 8. They chose new gods, then was Warre in the Gates*. Here is an Offence, and here is a Punishment, Idolatry, and Warre.

Againe, *They turne to the Lord, and the Land had Peace forty yeeres*. Here is Penitence, and here is the Blessing, Seruing God, and Peace.

If then the General of Bloud and Death, euen War it selfe be a Prodigy, a Curse, and not a Blessing, What shall his base Imitator be? What Honor shall the Challenger lay challenge to? What bloud shall the Reuenger dare to shed? or what Fame shall the Schoolemaster of Duels archieue, with all his vain-glorious and punctuall Orders

of firſts and ſeconds, lengths of weapons, diſtances of place, heights of grounds, equalities of wind and Sun? O wicked *Aſhkelon* and her Suburbs, let them be taken and deſtroied together. Why do we quarrell? What is the end of the faireſt Warre? to inioy peace. See how the Seruant labours for the Miſtris, and fooliſh they that inioy their Inheritance, yet know it not: Thriftleſſe Gameſters to play for their owne Money.

Is thy night quiet and ſweete with Peace? Imbrace her in the Day, and keepe her continually. If thou lett'ſt bloud into thy boſome in the Day, Peace will not ſtay with thee at night: Peace weares no parti-coloured Coat, no mixt Scarlet and White, but White in her Puritie, not fat, nor bloud muſt be eaten in the *Peace-offring*, *Leuit.* 3. Now aſcend *Abarim*, and climbe vp to the Mountaine of *Neóo*, and ſee ſome part of the Land of Promiſe, whether this bleſſed Peace ſhall leade thee, if ſhee bee thy conduct: but bee ſure to looke vpwards, and then thou canſt not feare the depth beneath thee.

Behold the Father, the God of Peace; the Son, the Lambe of Peace; the bleſſed Spirit, the Doue of Peace; the Angels, Seruants, and Miniſters to this power of Peace; Infinities that all reioycing

ar of the Soules entrance into Peace.

Behold the new *Ierusalem*, *Kiriath-salem*, the Citie of Peace; that which was militant, and troubled in the wildernesse the Church, behold it there triumphant in euer blessed Peace. That Peace, which as it is vn-intelligible, so is it most vnutterable.

Then, if wee desire to be Inhabitants in this Land of Promise & Peace, obserue our entrance. We haue yet two Mountaines to passe ouer *Iordan* by, *Gerasim* and *Ebal*; and the twelue Tribes placed on each side, both to blesse or curse vs.

EBAL.		GERASIM.
Pride.	Heere wee haue our choise, and wee are euer going on in this Passage.	*Humilitie.*
Malice.		*Mercie.*
Ambition.	O let vs passe by *Gerasim* the Mount of Blessings, the right hand, and the right Hill.	*Charitie.*
Schismatical contentions.		*Faith.*
Reuenge.	Turne thy backe to *Ebal*, but let none of her Curses fall vpon thee.	*Peace.*
Impietie.		*Pietie.*

But thou strong or weake thou maiest with more safetie passe on thy right hand, then one on thy left.

Paule

Pride is a great weight, able to ouerthrow the ſtrongeſt man. *Malice*, a ponderous load, turning thy ſleepes to vnquiet ſlumbers, and euen there haunting thee in reſtleſſe Dreames. *Ambition*, a Mountaine it ſelfe, to ſinke thee. *Schiſme*, a Spirit and Conſcience-troubler. *Reuenge*, an Impoſtume of bloud; which broke once, ſtrangles thee with thine owne Corruption. *Impiety*, a Cloud and myſt of Darknes, turning thee frō thy way.

When as on the other ſide, how light and eaſily maieſt thou beare about thee *Humility*? How ſweet a Companion is *Mercy*? How louing a Fellowſhippe is *Charitie*? How ſure a Friend is *Faith*? How nouriſhing a Cordial is *Peace*? How bright a Lamp is *Piety*? And then, how glorious a Reward is *Eternitie*, and *Peace* in *Eternitie*.

Now let vs bind our ſelues to the Peace, put in Security for our Good Behauiors. Let our Soules bee bound for our Bodies, our Bodies for our Soules, and let each come in at the Generall Seſſions, to ſaue his Bayle; where wee ſhall find a mercifull Iudge. If there we can anſwere, we haue not broke his Peace, our Bonds ſhall bee cancelled. As we haue kept the Peace, wee ſhall bee rewarded with Peace, and kept in Eternall Peace. *Amen.*